

الاسماء والكنى والألقاب

Names Nicknames & Titles

IN THE RELIGION OF ISLAM

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Introduction

Names, Nicknames & Titles In Accordance with The Islamic Legislation



All praise is due to Allah, Lord of all that exists, and prayers and peace be upon the last of the Prophets. I bear witness that there is no deity worthy of worship except Allah Alone without any partner, and I bear witness that Mohammad is His servant and Messenger. As for what follows:

Indeed, **the name** is the title of the one to whom it was given, an indication of him and a necessity to reach an understanding with him in a mutual connection. It is an adornment for the newborn, a vessel, and an emblem by which he will be called in this worldly life and the

hereafter. Therefore, Islam took great care in naming the newborn and encouraged some names and forbade others. This brief research is only to clarify names, nicknames, and titles in accordance with the Islamic legislation.

Scholars have agreed on the necessity and the importance of naming the newborn, whether it is male or female.

The name is the first thing a newborn faces when it emerges from the darkness of the womb, and the name is the first characteristic that distinguishes it from its people. The name is the first act that a father performs, with his child, which has the characteristic of inheritance and continuity. The name is the first means by which a newborn is entered into the nation's registry.

The name of the newborn is a title for it, as it indicates the newborn, due to the strong correspondence between the name and the one it was given to. Thus, every named person has a share of his name, and it is rare that you (find) a name, for example, that does not match the person after whom it was named, because names affect the person to whom the name was given, in terms of beauty and ugliness, lightness and heaviness, kindness and density.

Ibn al-Qayyim رحمه الله, said in Tuhfat al-Mawdud bi Ahkam al-Mawlud -Chapter Nine-, (in explaining the connection between the meaning of a name and the one it was given to):

«وقد تقدم ما يدل على ذلك من وجوه منها:».

...Evidence of this was mentioned in many ways, including,

1- What Al-Bukhari narrated in his Sahih from the hadith of Sa'id ibn al-Musayyab, on the authority of his father, on the authority of his grandfather, who said:

«أتيت إلى النبي ﷺ، فقال: ما اسمك؟ قلت: حَزْنٌ، فقال "أنت سهل، قلت: لا أغير اسماً سمانيه أبي. قال ابن المسيب: فما زالت تلك الحزونة فينا بعد، والحزونة: الغلظة والصعوبة والخشونة».

“I came to the Prophet ﷺ and he said: What is your name? I said: "My name is Hazn."-which means rough-, and he said: "You are Sahl."- which means easy- I said: I will not change the name with which my father has named me.". Ibn al-Musayyab said: We have had roughness (in character) ever since, and “Huzunah” means roughness, difficulty, and harshness.”⁽¹⁾

(1) Narrated by Al-Bukhari in his Sahih (6190)

2-Malik narrated in Al-Muwatta and Ibn Wahb transmitted it in his collection on the authority of Ya'ish Al-Ghifari, who said:

«دعا النبي ﷺ يوما بناقاة فقال "من يحلبها" فقام رجل، فقال: ما اسمك؟ قال: مُرَّة، قال: اقعد، فقام آخر فقال: ما اسمك؟ قال: جمرة، قال: اقعد، ثم قام رجل فقال: ما اسمك؟ قال: يعيش، قال: احلبها».

“One day the Prophet ﷺ asked to bring him a she-camel and said, “Who will milk it?” Then a man got up and (the prophet ﷺ) said: "What is your name?" The man said, "Murra (bitterness)." (The Messenger of Allah ﷺ) said to him, "Sit down." Then another man stood up and (the Messenger of Allah, ﷺ) said, "What is your name?" He said, "Jamrah (live coal)." The Messenger of Allah ﷺ said: "Sit down." Then a man stood up, and (the Messenger of Allah ﷺ) said to him, "What is your name?" The man said, "Ya'eesh (he lives)." (The Messenger of Allah ﷺ) said to him, "Milk it!"⁽²⁾

Abu Omar Ibn Abd al-Barr رحمه الله said:

«وهذا - عندي والله أعلم - ليس من باب الطيرة لأنه محال أن ينهى عن شيء ويفعله وإنما هو من باب طلب الفأل الحسن».

(2) Narrated by Malik in Al-Muwata (2/973) and transmitted by At-Tabarani in Al-Mu'jam Al-Kabeer (22/277) Hadith number (710)

“This - in my view, and Allah knows best - is not a matter of an evil omen. Because it is impossible that he ﷺ does something that he forbade, rather it is a matter of seeking good omen.”⁽³⁾

Ibn al-Qayyim رحمه الله said:

«وعندي فيه وجه آخر، وهو أن بين الاسم والمسمى علاقة ورابطة تناسبه وقلما يتخلف ذلك، فالأسماء أقوال المسميات، ومن هنا أخذ عمر بن الخطاب رضي الله عنه ما ذكره مالك أنه قال لرجل: ما اسمك؟ فقال: جمرة، فقال: ابن من؟ قال: ابن شهاب، قال ممن؟ قال: من الحرقة، قال: أين مسكنك؟ قال: بجرّة النار، قال: بأيّتها؟ قال: بذات لظى، فقال عمر: أدرك أهلك فقد احترقوا. فكان كما قال عمر بن الخطاب رضي الله عنه».

« And for me there is another side to it, which is the fact that there is a suitable relationship and bond between the name and the named, and the opposite of this scarcely happens; for, the names are (considered to be) statements of the named, and this is the (point) which Omar Ibn al-Khattab رضي الله عنه referred to as mentioned by (Al-Imam) Malik: “That Omar رضي الله عنه said to a man:

(3) Ibn Abdel Barr in At-Tamheed (24/72)

“What is your name?” He said: “Jamrah” (live coal), and he said: “Son of who?” He said: “Son of Shihab” (a burning flame), and he said: “From whom?” He said: “From Al-Huraqa” (burning place). He said: "Where do you live?" He said: "Harrat an-Nar" (lands of fire). He said: "Which one of them?" He said, "Dhati Ladha" (the one with flames)." He said: "Go and look at your family for they have been burned." So, (when he got there) what happened is exactly as Omar ibn al-Khattab رضي الله عنه said.”⁽⁴⁾⁽⁵⁾

3- And in (Sahih Al-Bukhari, in the chapter on conditions in jihad) when the Prophet, ﷺ saw Suhail ibn Amr coming on the day of the peace treaty of Al-Hudaybiyyah, he said:

«سَهِّلْ عَلَيْكُمْ أَمْرَكُمْ».

“Your affairs have been made easy.”(Sahula which comes from the name Suhail)

4- Abu Dawud رحمه الله said in Al-Sunan:

«وغير النبي ﷺ، اسم العاص وعزيز، وعتلة، وشيطان وغراب وشهاب
فسماه هشاما...».

(4) Narrated by Malik in Al-Muwata (2/973)

(5) Tuhfat Al-Mawdud Ibn Al-Qayyim - Part Five in Chapter Six (On the Aqeeqah and its Rulings) (1/67)

“The Prophet ﷺ changed the name of Al-‘Aas (the sinner) and Aziz (the mighty), ‘Atalah, Shaytan, Ghurab (a crow), and Shihab (a shooting star), so he called them Hisham....”

5- Among that is what the two Sheikhs (Al-Bukhari and Muslim) narrated about his (the Prophet) saying:

«غَفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ».

“May Allah forgive (ghafara) the tribe of Ghifar! And may Allah save (saalama) the tribe of Aslam! The tribe of `Usaiya have disobeyed (‘Assat) Allah and His Apostle.”⁽⁶⁾

Then Ibn al-Qayyim رحمه الله said:

«وشواهد ذلك كثيرة جدا، فقل أن ترى اسما قبيحا إلا وهو على مسمى قبيح، وبالجملة فالأخلاق والأعمال والأفعال القبيحة تستدعي أسماء تناسبها.» انتهى كلامه».

“and the supporting evidence for that are many, as you rarely see a bad name unless the name is bad, and in general, morals, deeds, and actions that are bad call for names that suit them.” End of his words.”

(6) Narrated by Al-Bukhari in his Sahih (4/181) No.: (3513), and Muslim in his Sahih (7/178) No.: 2518

I said: based on the above, choosing a good name for the newborn has become one of the prescribed duties, so it's obligatory upon the father to choose a name that has good pronunciation and meaning in the context of Shari'a consideration and the Arabic language, so the (chosen) name must be good, sweet on the tongue, acceptable to the ears, carrying an honorable and noble meaning, and a truthful description free of what the Sharia has indicated as forbidden or disliked, and the legitimate names are (arranged) in different levels as will come during the research.



Who does the naming?



There is no dispute that the father is more deserving to name the newborn, and it's not for the mother to contend with him. If they disagree, it goes to the father.; However, there is nothing wrong with consultation between the parents, which opens the way for mutual consent and harmony between them, but naming is the father's right for the following:

Because the newborn is attributed to his father, not to his mother, and he is called by his father, not by his mother, so it is said. : So-and-so, the son of so-and-so. Allah Almighty said:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

“Call them by [the names of] their fathers; it is more just in the sight of Allah.”⁽⁷⁾

(7) Surah Al-Ahzaab Verse: 5



And people will be called on the Day of Resurrection by their fathers, as proven in Al-Bukhari from the hadith of Ibn Umar رضي الله عنهما, on the authority of the Prophet ﷺ :

«إِنَّ الْغَادِرُ يُرْفَعُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ».

“For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'”⁽⁸⁾ Furthermore, the father takes care of his son and his mother at home and outside.



(8) Narrated by Al-Bukhari (3188)

The difference between a name (Issm), a nickname (Kunyah), and a title (Laqab)



As for “***Al-Issm***” = ***the name of the newborn***, it means introducing him, addressing him in a way that distinguishes him and it’s an indication of him.

As for “***Al-kunyah***” = ***the nickname***, it is the name that starts with “***Abu = father of***” if the nicknamed person is male, and “***Umm***”= ***mother of***” if the nicknamed person is female.

As for “***Al-Laqab***” = ***the title***, it is everything that gives a feeling of praise or blame, and it is not a name, and it does not begin with the father of (***Abu***) or the mother of (***Umm***).

Ibn al-Qayyim رحمه الله said in ***Tuhfat al-Mawdud***, Chapter:6, (about the difference between the Name, the nickname, and the title):

“These three, though they are the same in defining the person called by them, they differ in another aspect, which is the fact that it can either indicate praise or slander, or neither of them. If it indicates both (praise and dispraise), then this is called (Laqab) title, which is mostly used in dispraising, that is why Allah The Almighty said:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ ط﴾

“And do not call one another by (offensive) titles.”⁽⁹⁾

And in case it doesn't indicate praise or dispraise: If it starts with **Abu (father of)** or **umm (mother of)**, then it is a **(Al-Kunyah) nickname**, like Abu so-and-so and Umm so-and-so, and if does not start with that, then it is **(Al-Issam) the name**, like **Zaid and Amr.**” End of his words.



(9) Surah Al-Hujurat Verse: 11

The guidance of the Prophet ﷺ regarding names, nicknames, and titles



Ibn al-Qayyim رحمه الله said in Zad al-Ma'ad:

“(The prophet ﷺ liked the good name, and he ordered that when a messenger was to be sent to him, he should be of a good name and a good appearance and he hated places with names that were indecent and hated passing through them and when he came to Medina and its name was Yathrib (to reproach). It was not known by any name other than this, he changed it to the name of Taybah derived from Al-Teeb⁽¹⁰⁾).

He nicknamed Suhayb Abu Yahya and he nicknamed Ali, Abu Turab, in addition to his nickname Abu Al-Hassan. He nicknamed Anas ibn Malik's brother, who was young,

(10) (Pleasant smell of fragrance)

Abu ‘Umair, and he nicknamed ‘Aisha Umm Abdullah. His wives had nicknames such as Umm Habiba and Umm Salamah.”

And many of his guidance ﷺ, regarding names and other things will come during the research.



Regarding recommended and permissible names



The ordained names have ranks and levels in the following order:

A- The most beloved names to Allah The Almighty are Abdullah and Abdul Rahman, based on the authentic hadith of Ibn Omar رضي الله عنهما, the Messenger of Allah, ﷺ said:

«إن أحب أسمائكم إلى الله عز وجل : عبد الله وعبد الرحمن».

“The most beloved of your names to Allah The Almighty are: Abdullah and Abdul Rahman.”⁽¹¹⁾

B- Then it is recommended to use Abdul (slave of) as subordinate naming before any of the best names of Allah, such as Abdul ‘Aziz and Abdul Malik, and the names of

(11) Narrated by Muslim and others

Allah are Tawqeefiyyah⁽¹²⁾, based on evidence from the Qur'an or the Sunnah.

Some of the mistakes (in this regard) is to use names with Abdul before what is thought to be among the names of Allah Almighty and they are not, such as:

Abdul Maqsoud, عبد المقصود

Abdul Sattar, عبد الستار

Abdul Al-Mawjoud, عبد الموجود

Abdul Al-Ma'boud, عبد المعبود

Abdul Al-Waheed, عبد الوحيد , etc.

And among the names that have been wrongly attributed to Allah Almighty and have not been proven:

Al-Wajid, الواجد

Al-Waqee, الواقي

(12) (i.e. established only by the texts of the Quran and the Sunnah)

Al-Sani', الصانع

Al-Baqee, الباقي

Al-Mun'im, المنعم

Al-Batish, الباطش

Al-Hannan, الحنان

Al-Dahr, الدهر

Al-Daim, الدائم

Al-Sattar, الساتر or Al-Satir الساتر , and the correct thing to say: Al-Sittir السّتيّر as it's narrated in an authentic Hadith:

«أن الله حيي ستير».

“Allah is characterised by modesty: (حي Hayie) and concealment: (ستير Sittir)”⁽¹³⁾.

Among the names that are attributed to Allah⁽¹⁴⁾:

(13) Narrated by Ahmed and Al-Nassa'ee

(14) (It is not proven by the Qur'an or the authentic Sunnah, even though Allah The Almighty is described by them)

Al-Mu'in: the Helper, المعين

Al-Ma'bud: the One Who is Worshipped, المعبود

Al-Nafi': the Beneficiary, النافع

Al-Rashid, الرشيد

Al-Mu'ti: the Giver, المعطي

Al-'Al: the Sublime, العال and proper word is Al-Muta'al, as Allah The Almighty said:

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾

“(He is) All-Knower of the unseen and the seen, the Most Great, the Most High”⁽¹⁵⁾.

Al-Kamil: the Perfect, الكامل

Al-Majid: the Majestic, الماجد

Al-Mutawalee, المتولي

Al-Mughith, المغيث

(15) Surah Ar-Ra'd Verse: 9

Al-Maqsoud, المقصود

Al-Nassir, الناصر

Al-Nour: The Light, النور

and others.

As for what is mentioned of names in the hadith of Abu Hurairah رضي الله عنه in a narration according to Al-Tirmidhi and Ibn Majah, in which ninety-nine names are mentioned, the scholars of hadith such as Ibn Taymiyyah, Ibn Katheer, Al-Albani, and others classified it as a weak hadith. Therefore, all names that are (mentioned in this hadith and are) wrongly attributed to Allah and were not supported by authentic evidence should not be used in prayers, worship, supplication, or in seeking help and intercession. It is not permissible to add them to the word “Abdul” and name people by them, such as Abd al-Baqi, Abd al-Nasser, Abd al-‘Ati, Abd al-Sattar, and others. The person whose name is like that must be changed or corrected, and Allah knows best.

C- It is recommended to name after Allah’s prophets and messengers, for they are the masters of the children of Adam, and their morals are the noblest of morals, as Al-Nawawi رحمه الله said in (his) explanation of (Sahih) Muslim (8/437).

The Prophet ﷺ named his son Ibrahim and said:

«ولد لي الليلة غلام فسميته باسم أبي إبراهيم».

“A child was born to me this night and I named him after the name of my father Ibrahim.”⁽¹⁶⁾

And the Messenger of Allah named Yusuf the son of Abdullah ibn Sallam as in Sahih Al-Adab Al-Mufrad (642) - and he also said:

«تسموا باسمي».

“Name yourselves after me.”⁽¹⁷⁾

Caution: Any hadith that is Marfu’ (ie: with a chain of narration traceable to the Prophet ﷺ), in which there is praise for those whose names are Mohamed or Ahmad, or there is a prohibition on naming by these two names, none of it is authentic.

D- Then naming after the righteous and the scholars among the Muslims: It has been proven from the hadith of Al-Mughirah ibn Shu’bah رضي الله عنه , on the authority of the Prophet ﷺ , that:

«إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

(16) Narrated by Muslim

(17) Agreed upon

“They (people of the book) used to name themselves after the names of their prophets and the pious people who were before them.”⁽¹⁸⁾

And the companions of the prophet ﷺ are the leaders of the righteous in this nation.

E- Then comes (among recommended names), (the type) which is a true description of a person with certain conditions and etiquette, and among its conditions and etiquette is that it be an Arabic name and that it has a good structure and meaning linguistically and in accordance to Shari’a law. An exception to this is every forbidden or disliked name, even if it is common in the Arabic language, such as calling names that require claiming purity, or that require dispraise, insulting, and so on.

Al-Tabari رحمه الله said:

“It is not appropriate to use a name that has an ugly meaning, nor a name that requires praising (the named), nor a name that requires insulting.”⁽¹⁹⁾



(18) Narrated by Muslim (2135)

(19) Fath Al-Bari (10/476)

Regarding forbidden names



Shari'a indicates the prohibition of naming a newborn in one of the following ways:

A- Muslims have agreed that it is forbidden in naming to attach Abdul (slave of) to any name other than (the names of) Allah Almighty, such as Abdul-Rasul, Abdul-Nabi, Abdul-Amir, Abdul-Hajr, and so on. The Prophet ﷺ changed such names as Abdul-'Uzza, Abdul-Ka'ba, Abdul-Shams, and Abdul-Harith, and likewise, Ghulam Rasul ⁽²⁰⁾ is forbidden, (because it means), slave of the messenger (Abdul-Rasul).

B- Calling someone by one of the Names of Allah The Almighty. It is not permissible to call someone by a name

(20) (In Urdu language غلام: Ghulam means: slave)

that is specific to the Lord سبحانه such as: الرحمن Ar-Rahman (The Most Gracious), الرحيم Ar-Raheem (The Most Merciful), الخالق Al-Khaliq (The Creator), and the Prophet ﷺ changed what occurred of such naming.

Al-Nawawi رحمه الله said:

“Naming after The Names of Allah The Almighty that are specific to Him, such as الرحمن Ar-Rahman (The Most Gracious) and القدوس Al-Qudous (The Holy One), is forbidden).”⁽²¹⁾

Ibn al-Qayyim رحمه الله said:

“Among the forbidden (matters) is the naming of ملك King of Kings, سلطان السلاطين Sultan of Sultans, and شاهنشاه Shahenshah, as it has been proven in the Two Sahihs from the hadith of Abu Hurayrah رضي الله عنه with a chain of narration traceable to the Prophet ﷺ :

«إن أخنع اسم عند الله عز وجل رجل تسمى ملك الأملاك».

“The most disgraceful man near Allah is a man who calls himself (or likes others to call him) Malikul-Amlak (i.e., king of kings).”

“(He said:) Likewise, it is forbidden to name: master

(21) The explanation of Sahih Muslim (14/368)

of people and the master of all, just as it is forbidden to name: master of children of Adam).”⁽²²⁾

C- Naming after foreign (non Arabic) names and that are generated and specific to disbelievers, because that is part of imitating them, such as بطرس Peter, جورج George, دايانا Diana, and others. Islam has forbidden us from imitating the disbelievers in any of their characteristics.

D- Naming after the names of worshiped idols, pharaohs and titans, such as اللات Al-Lat, العُزَّى Al-Uzza, هبل Hubal, فرعون Pharaoh, قارون Qarun, هامان Haman, and others. This is what many scholars, such as Ibn al-Qayyim رحمه الله forbade.

E- Ibn al-Qayyim رحمه الله said:

“This includes naming after the names of devils such as خنزب Khinzab and الوهان Al-Walhan⁽²³⁾.”

F- Ibn al-Qayyim رحمه الله said:

“(Also), among what is prohibited is naming someone by the names of the Qur’an and (its) Chapters, such as طه Taha, يس Yassin, and حم Ha-mim . (Imam) Malik stated that it is disliked to call someone Yassin. As for what the

(22) Tuhfat Al-Mawdud

(23) Tuhfat Al-Mawdud

common people mention that يس Yassin and طه Taha are among the names of the Prophet ﷺ, this is not correct. Rather, these letters are such as: ألم Alif-Laam-Mim. حم Ha-Mim and the like.⁽²⁴⁾

G- Any name that carries a false claim of the person named by it, so it carries allegations, self- adornment, and lies that are not acceptable under any circumstances, or the name is intended to bring blessing or optimism through its good wording, such as king of kings, or master of people, or the best of women, as well as names that contain praise for its holder, such as برة Barra and the like, and in the hadith of Zainab bint Abi Salamah, (she said:) that the Prophet ﷺ entered upon Umm Salamah رضي الله عنها, when he married her and my name was Barra برة (righteous). He heard her calling me Barra, so he said, “Do not claim yourselves to be pure; for Allah knows best who is righteous and who is wicked amongst you. He ﷺ said:” name her زينب Zainab.” She said, “So, she is Zainab”⁽²⁵⁾.

On the authority of Ibn Abbas رضي الله عنهما, he said:

«أَنَّ اسْمَ جُوَيْرِيَةَ كَانَ بَرَّةً، فَسَمَّاهَا النَّبِيُّ ﷺ جُوَيْرِيَةَ».

(24) Tuhfat Al-Mawdud

(25) Narrated by Al-Bukhari in (Sahih) Al-Adab Al-Mufrad (by Al-Albani) (631)

“That Juwayriyya's name had been **برّة Barra** and the Prophet ﷺ, had renamed her Juwayriyya.”⁽²⁶⁾

Al-Imam al-Tabari رحمه الله said:

“It is not appropriate to be called by a name with an ugly meaning, nor by a name that requires claiming righteousness, nor by a name that means insulting”.⁽²⁷⁾

Sheikh Al-Albani رحمه الله said: “Accordingly, it is not permissible to call people **عز الدين Izz al-Din**, **محيي الدين Muhyi al-Din**, **ناصر الدين Nasir al-Din**, and the like, and among the ugliest names that have become popular in this era, and one must take the initiative to change them due to the ugliness of their meanings, these are the names that the fathers (recently) have begun to name their daughters with like: **وصال Wisal**, **سهم Siham**, **نهاد Nihad**, **غادة Ghada**, **فتنة Fitnah** and the like, and Allah it is The One Whose help is to be sought”.⁽²⁸⁾

And among what have been reported of names that are intended to bring blessing or optimism by their good pronunciation, and the prohibition against naming by them has been established: what was narrated by Muslim

(26) Narrated by Al-Bukhari in Al-Adab Al-Mufrad (636)

(27) Quoted from him by Ibn Hajar رحمه الله in Fath al-Bari (10/476)

(28) quoted it in Al-Sahiha under Hadith (216)

and others from the hadith of Samurah ibn Jundub رضي عنه that the Messenger of Allah ﷺ said:

«لَا تَسْمِيَنَّ غُلَامَكَ يَسَارًا وَلَا رَبَاحًا وَلَا نَجِيحًا وَلَا أَفْلَحَ فَإِنَّكَ تَقُولُ أَثَمَ هُوَ فَلَا يَكُونُ فَيَقَالُ: لَا..».

“Do not call your servant يسار Yasar (wealth), رباح Rabah (profit), نجاح Najah (prosperous) and أفلح Aflah (successful), for you may ask; Is he there? and he is not, so you will be answered: No.”⁽²⁹⁾

Al-Khattabi رحمه الله said in Ma'alim al-Sunan:

“The Prophet ﷺ explained the meaning in that, and the dislike of the reason behind the prohibition which occurred against naming (these types of names). That is what people meant by these names and their meanings to either seek blessings by them, or be optimist about their good words, so he warned them not to do so, otherwise, it would turn against them, and that is when someone asks: is رباح rabah there?, is يسار Yassar home? So if it is said, “No,” then, they would consider that as a bad omen and become pessimistic about it; so the prophet ﷺ forbade them from what leads them to think badly of Allah ﷻ and despair of His goodness.

(29) Abu Daud in As-Sunan (4958)

H- Likewise, it is not permissible to name by ugly names in pronunciation or meaning, such as حرب Harb and مرّة Murrah , based on the hadith:

«أحب الأسماء إلى الله عبد الله وعبد الرحمن وأصدقها حارث وهمام وأقبحها حرب ومرة» وفي رواية (وشر الأسماء حرب ومرة)».

“The most beloved names to Allah are Abdullah and Abdur-Rahman and the truest are حارث Harith and همّام Hammam, and the ugliest are حرب Harb and مرّة Murrah”⁽³⁰⁾, and in another narration: "and the worst of names are Harb and Murrah.”⁽³¹⁾

Also, the names عاصي ‘Assi and عاصية ‘Asiya (disobedient) (are not allowed), the Prophet ﷺ changed the name of ‘Asiya and said: «You are جميلة Jamilah (beautiful)⁽³²⁾», and he changed the name of عاصي ‘Assi to مطيع (obedient), narrated by Muslim.”

And also, (the name of) شهاب Shihab, meaning fire, the Prophet ﷺ changed the name of Shihab and said: «Rather, you are Hisham» ⁽³³⁾.

Also (the name of) أصرم Asram (cut off), the Prophet ﷺ

(30) Sahih Al-Adab Al-Mufrad (625)

(31) Silsilat Al-Ahadith Al-Sahihah by Al-Albani (625)

(32) Narrated by Muslim

(33) Sahih Al-Adab Al-Mufrad (632)

changed his name and said: « Rather, you are زرة Zor'a»⁽³⁴⁾.

And also, (the name of) Aziz (mighty), the Prophet ﷺ said to Abu Sabrah رضي الله عنه: "What is your son's name?" He said: "Aziz", then the Prophet ﷺ said: « Do not call him Aziz, but call him Abdul Rahman»⁽³⁵⁾.

Ibn al-Qayyim رحمه الله said:

“Changing a name is due to (avoiding) its ugliness and its dislike or due to (seeking) other benefits”⁽³⁶⁾.

Al-Tabari رحمه الله said:

“It is not appropriate to use a name with an ugly meaning”⁽³⁷⁾.



(34) Sahih Sunan Abu Daud (4144)

(35) Narrated by Ahmad and Ibn Hibban, and it is in Al-Silsila Al-Sahiha under Hadith (904)

(36) Tuhfat al-Mawdud

(37) Fath Al-Bari (10/476)

Regarding disliked names



Al-Tabari رحمه الله said:

“(It is not appropriate to name (someone) with a name that has an ugly meaning, nor by a name that necessitates claiming righteousness for him, nor by a name that contains insult, even if the names are only proper nouns of the individuals, and the true description is not meant by them. However, (the reason) behind it being disliked is when a listener hears this name, he (immediately) thinks that it is a description of the person being called. That’s why, the prophet ﷺ used to change (these types of) names into the name if it is called by, it applies to him truthfully”.⁽³⁸⁾

(38) Ibn Hajar رحمه الله quoted it in Fath al-Bari (10/476)

Disliked names can be classified as follows:

A- It is disliked to call people by names that cause hearts to repel, due to their meanings or words; because of the ridicule, the embarrassment and the (negative) impact it raises for those who are named by them; in addition to violating the guidance of the Prophet ﷺ (that orders us) to call by good names. Among these (dislikes) names: حرب Harb (war), مرّة Murrah (bitterness), خنجر Khinjar (dagger), فاضح Fadih (scandalous), فحيط -Faheet , فدغوش fadghush; and هُيام Huyam and سهام Siham, which are names of a disease that afflicts camels.

Every name that repulses hearts, causes ridicule and embarrassment to its bearer and has a (negative) impact on him, is disliked. That is why the Messenger of Allah changed the names of عاصية 'Asiya, حزن Hasn, حرب Harb, المضطجع Al-Mudtaji', شهاب Shihab, and others.

B- It is disliked to be called by names that have soft and lustful meanings, such as أحلام Ahlam, عبير Abeer, فتنة Fitna, فاتن Faten, ناهد Nahid, نهاد Nihad, وصال Wessal, and others.

Sheikh Al-Albani رحمه الله said:

“Among the ugliest names that became popular in the era,

and that must immediately be changed due to the ugliness of their meanings, are these names that fathers began to name their daughters with, such as **وصال** Wisal⁽³⁹⁾, **سهام** Siham (arrows), **نهاد** Nihad⁽⁴⁰⁾, **غادة** Ghada⁽⁴¹⁾, **فتنة** Fitnah (turmoil)... and so on, and Allah it is The One Whose help is to be sought”⁽⁴²⁾.

C - It is disliked to deliberately name people by the names of indecent and immoral people, such as actors, singers, and others, because that involves resembling them and being influenced by their bad morals. The dislike is even greater if they are named after the Pharaohs, Titans, oppressors and others.

D - It is disliked to name after the names animals that are known to have despicable characteristics, including naming by **حنش** hanash (snake), **حمار** himar (donkey), **قنفذ** Qunfud (hedgehog), **أبو قردان** (egret bird), **كلب** kalb (dog), **كليب** kulayb (puppy), and others.

E - It is disliked to use any added noun, whether a noun, a root word, or a similar adjective added (as a prefix) to the word **الدين** Al-Deen “religion” or the word **الإسلام** “Al-Islam,” such as Nour al-Din, Saif al-Islam, and others.

(39) (meeting a lover and exchanging love with him)

(40) (full-breasted woman)

(41) (Soft, tender and elegant woman)

(42) Al-Silsila Al-Sahiha (216)

This is due to the wide claim in this name that leads to lying. This is why some scholars have stated that it is forbidden while the majority (of them) stated that it is disliked, Because some of these names give the impression of incorrect meanings which should not be used at all. And some of these names may be forbidden in two ways, such as شهاب الدين Shihab al-Din⁽⁴³⁾, and some of them are called ذهب الدين Dhahabul-Din⁽⁴⁴⁾ and ماس الدين Massul-Din⁽⁴⁵⁾. Al-Nawawi رحمه الله hated being called محي الدين “Muhyi al-Din”⁽⁴⁶⁾ and Ibn Taymiyyah رحمه الله hated being called: تقي الدين “Taqi al-Din”⁽⁴⁷⁾ and so, it’s disliked to name: زين الدين Zayn. Al-Abidin⁽⁴⁸⁾, سعد الدين Saad al-Din⁽⁴⁹⁾, and علاء الدين ‘Ala al-Din⁽⁵⁰⁾.

Al-Albani رحمه الله said:

(Based on this, it is not permissible to call عز الدين ‘Izz al-Din⁽⁵¹⁾, Muhyi al-Din, ناصر الدين Nasir al-Din⁽⁵²⁾, and the like)⁽⁵³⁾.

(43) (the flame of the religion)

(44) (the gold of the religion)

(45) (the diamond of the religion)

(46) (the reviver of the religion)

(47) (the pious of the religion)

(48) (the beauty of the worshippers)

(49) (the good luck of the religion)

(50) (the top of the religion)

(51) (the honor of the religion)

(52) (the helper of the religion)

(53) Al-Silsila Al-Sahiha (216) (1/427)

F- And it is disliked to use compound names to seek blessing because it is not from the guidance of the righteous predecessors, such as محمد أحمد Muhammad Ahmad, محمد سعيد Muhammad Sa'id, and so on, for, it is a cause for resemblance and confusion, and in addition to this (it's disliked) to add words to the word of Majesty الله (Allah) such as حسب الله Hasabullah (Sufficiency of Allah), رحمة الله Rahmatullah (the mercy of Allah), except for (the name of) Abdullah only. Or (the names) that are added to the word رسول Rassul (Messenger), such as غلام رسول Ghulam-Rassul (the slave of the Messenger), حسب الرسول Hassabul-Rassul (Sufficiency of the Messenger), and so on.

G- A group of scholars disliked using the names of the angels, such as جبريل Gabriel, ميكائيل Michael, and so on, as well as using the names of the surahs of the Qur'an, such as طه Taha, يس Yassine, حم Ha-mim, and the like.

Ibn al-Qayyim رحمه الله said:

(As for what the common people mention, that Yassine and taha are among the names of the Prophet ﷺ, this is not true)⁽⁵⁴⁾.

H- Ibn al-Qayyim رحمه الله mentioned in Zad al-Ma'ad (2/313) that:

(54) Tuhfat Al-Mawdud (109)

"Among the disliked names are those names that mean praise and self adornment for those who are called by them, so, when the named is fetshed for what supports this meaning based on his name, none of it is found in him, and that is made a reason behind condemning and insulting him, yet, if he was left alone without praise, this corruption would not happen to him, In addition (to this) the person being called (by these names) may think and believe in himself that he is (truly) like that, so he falls into purifying and glorifying himself, and this is what is meant by the Prophet ﷺ when he forbade calling the name of برة Barrah (righteous) and said: (Do not purify yourselves, for Allah knows best who is righteous among you)".⁽⁵⁵⁾

Then he said رحمه الله:

"This is why these names are to be avoided such as: التقي Al-Taqee (pious), المطيع Al-Muti' (obedient) المحسن Al-Muhssin (do-gooder), المخلص Al-Mukhlis (sincere), الرشيد Al-Rasheed (man of reason), الراضي Al-Raadi (the contented), and so on."⁽⁵⁶⁾

(55) Narrated by Muslim and adu Daud

(56) Zadul-Ma'ad (2/313)

The way to avoid forbidden and disliked names



As for the forbidden (names), they must be changed according to ability, and as for the names that are disliked, it is desirable, according to ability and benefit, to change them to preferable and permissible names.

Al-Tirmidhi narrated on the authority of Aisha رضي الله عنها ; she said (the prophet ﷺ used to change bad names)⁽⁵⁷⁾ (And if he heard of a bad name, he would change it to a better one)⁽⁵⁸⁾. (And if a man came to him and had a name that he did not like, he would change it)⁽⁵⁹⁾, and the prophet ﷺ changed many polytheistic and infidel names, and the apparent meaning of his guidance in changing names is

(57) Sahih Al-Jami' (4994)

(58) Sahih Al-Jami' (4743)

(59) Sahih Al-Jami' Al-Saghir (4641)

that he takes into account the closeness in pronunciation. Such as changing the name of شهاب Shihab to هشام Hisham, and the name of جثامة Juthama to حسّانة hassana, the name of حَزْن Hazn to سهل Sahl, عاصي 'Assi to مطيع Muti', and so on.

Ibn al-Qayyim رحمه الله said:

“Just as (the reason behind) changing a name is due to its ugliness and distaste, there may be another benefit even though it's a good name), and Al-Bukhari رحمه الله said in the Book of Al-Adab in his "Sahih": "Changing the name to a better one".⁽⁶⁰⁾

I said: And, also, among the benefits (in this regard): taking into account what is compatible with the family of the named person and his tribe or when the parents, or one of them, want a specific name for their grandson, and it is one of the permissible names.



(60) Fath al-Bari (10/579)

Important benefits regarding names



1- If you want to choose a name for your newborn (you should) first, look at the Shari'a ruling regarding this name, then look at what is compatible with your household and your own class, and do not go against the customs of the people of your country. And as a result of the lack of suitability for some names, some people change their names when they grow up to fit the names of their people and tribe.

2- It is necessary to maintain the connection of lineage (the word: ابن: Ibn: "son of") between proper names. In naming, the word Ibn "son" between the name of the son and (the name of) his father, for example, was the only way known to all nations, then the Christians dropped it to differentiate between their children that were from their (own) loins and those who were not, then they

dropped it in everyone's name, then this dropping took its way to the Muslims, and this is a new and intrusive method, not known to the Arabs and is not approved by their language. Moreover, this drop of this word *ibn* (son) leads to confusion, when the name is shared between males and females (unisex names), such *أسماء* Assmaa and *خارجة* Kharijah, so it is not clear on paper except by mentioning this word *ابن* *ibn* (son) or *بنت* *bint* (daughter) of so on.

3- Some mistakes regarding naming:

- Attributing (the adopted child) whose parents are unknown, to the (guardian) who raised and sponsored him. So, when this (guardian) finds a boy or girl of unknown parentage for adoption, he attributes (this boy or this girl) to him and he may (even) record him (or her) in the civil status register. This is not permissible according the Shari'a law because Allah The Almighty said:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا
ءَابَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their

father's (names, call them) your brothers in faith and proteges"⁽⁶¹⁾.

Islam abolished the adoption system that existed in Jahiliyah (pre-Islamic times).

- Some Muslims imitate the disbelievers in attributing women's surname to their husbands (upon marriage), saying, for example, Laila Mohammad... meaning her husband.

- Giving males female names and vice versa due to corrupt beliefs, and this is a type of imitating that is prohibited.

- Some people believe that it is not permissible to name a son by the name of his father, such as: محمد بن محمد Mohammad son of Mohammad, and this has no basis in Shari'a law. Rather, it has been proven that some salafs (predecessors) gave their children names that are similar to their (own) names.

- One of the mistakes is deleting some letters from the name, then composing it and badly changing it, such as عبد العزيز Abdul Aziz and saying: عبد يز Abdiz or عب الله Abballah or حماد Hamad or راهيم Rahim, or something else.

(61) Surah Al-Ahzaab Verse: 5

4- Mentioning some weak and fabricated hadiths regarding naming:

حديث: «أحب الأسماء إلى الله ما عبد وحمد».

Hadith: “The best names are those which describe one as a slave of Allaah (ie: which start with Abdul) or which are derived from the name Mohamed.”⁽⁶²⁾

حديث: «أحب الأسماء إلى الله ما يعبد به».

Hadith: “The most beloved names to Allah are those by which He is worshipped) (ie: which start with عبد Abdul.”⁽⁶³⁾

حديث: «حق الولد على والده أن يحسن اسمه ويحسن أدبه».

Hadith: “The right of a son upon his father is to give him a good name and teach him good manners.”⁽⁶⁴⁾

حديث: «من ولد له ثلاثة فلم يسم أحدهم محمدا فقد جهل».

Hadith: “Whoever has three children and does not name one of them Mohamed has done an act of ignorance.”⁽⁶⁵⁾

(62) It has no origin, Al-Silsilah Al-Da'ifah (Al-Albani) (411)

(63) Mawdu' (fabricated) Al-Da'ifah (Al-Albani) (408)

(64) Mawdu' Al-Da'ifah (Al-Albani) (199)

(65) Mawdu' Al-Da'ifah (Al-Albani) (437)

حديث: «من ولد له مولود فسماه محمدا تبركا به
كان هو ومولوده في الجنة».

Hadith: “Whoever has a child and names him Mohamed in order to be blessed by this name, then he and his child will be in Paradise.”⁽⁶⁶⁾

تنبيه: «كل حديث مرفوع جاء فيه مدح من اسمه محمد أو أحمد، أو
النهي عن التسمية بهما فكلها لا يصح منه شيء».

Warning: “Every marfoo’⁽⁶⁷⁾ hadith in which there is either praise for those whose names are Mohamed or Ahmad, or a prohibition on naming by them, none of them is an authentic hadith.”



(66) Mawdu' Al-Da'Ifah (Al-Albani) (171)

(67) (Attributed to the Messenger of Allah ﷺ)

Important benefits regarding nicknames



1- A nickname is a name that begins with أبو “Abu” (father of) if the nicknamed is male, and أم “umm” (mother of) if the nicknamed is female, such as Abu fulan (the father of so-and-so) and Ummu fulan (the mother of so-and-so). The nickname is a type of honoring and giving the nicknamed the greatness and excellency (that he deserves). The requirements for nicknames are the same as for names. (For example) it’s not appropriate to nickname someone using any of the beautiful names of Allah, such as (the nickname) of: أبو الحكم Abu al-Hakam, for example, as narrated by Abu Dawud and others, and it is in Sahih Al-Adab Al-Mufrad (623)

عن شريح بن هانئ قال: «حدثني هانئ بن يزيد أنه لما وفد إلى النبي ﷺ مع قومه، فسمعهم النبي وهم يكنونه بأبي الحكم، فدعاه النبي ﷺ

فقال "إن الله هو الحكم وإليه الحكم فلم تكنيت بأبي الحكم"
ثم كناه بأبي شريح، وشريح هو أكبر أولاده.

“On the authority of Shuraih ibn Hani’, who said: Hani’ ibn Yazid told me that when he came to the Prophet ﷺ with his people, the Prophet heard them calling him Abu Al-Hakam, the Messenger of Allah ﷺ called him and said to him: "Allah is Al-Hakam (the Judge) and judgment is His. Why are you known as Abu Al-Hakam?!", then he nicknamed him أبو شريح Abu Shurayh, and Shurayh was his eldest son.”

It is also required that the nickname does not contain any subservience to anyone other than Allah Almighty, or nicknames that are ugly in wording or meaning, as well as those that carry false claims, purifying oneself, and lies that are not acceptable under any circumstances and so on.

Part of his guidance ﷺ was that he used to nickname his companions, and he had a nickname which was أبو القاسم Abu al-Qasim.

ولما أرادت عائشة رضي الله عنها أن تكتني وليست لها كنية قالت:
يا رسول الله: كل نسائك لها كنية غيري، فقال لها: اكتني بابنك عبد
الله يعني ابن الزبير.

When Aisha رضي عنها wanted to have a nickname and she did not have one, she said: « O Messenger of Allah : All of your wives have nicknames but me. So he said to her: give yourself a nickname after your son Abdullah »⁽⁶⁸⁾, meaning the son of Al-Zubayr, even though he is not her son, rather she is his aunt.

And the Messenger of Allah ﷺ nicknamed Abdullah ibn Masoud -may Allah be pleased with them- أبو عبد الرحمن Abu Abd al-Rahman even before his son was born, and nicknaming someone who doesn't have a child is an Islamic etiquette which other nations don't have, and أنس Anas رضي عنه used to be called أبو حمزة Abu Hamza before he had children, and so on.

2- As for the ruling on calling (someone) with أبو القاسم Abu Al-Qasim, which is the nickname of the Messenger ﷺ:

Ibn al-Qayyim رحمته mentioned the difference between scholars on this issue in his two books: « "Zad al-Ma'ad" and "Tuhfat al-Mawdud", in which he said:

“(The scholars differed on this issue after their consensus on the permissibility of naming after his name عليه الصلاة والسلام).

(68) (Abu Daud (4970)

Then he mentioned the opinions on the issue and the proofs of each one of them and said in "Zad al-Ma'ad" (2/314):

"People (of knowledge) have four different opinions about this:

The first (opinion): it's not permissible to nickname (someone) Abu Al-Qasim at all, whether he was called just by it or along with his name (Mohamed ﷺ), and whether this took place during his life time or after his death عليه الصلاة والسلام. The basis of their evidence is the hadith:

«تسموا باسمي ولا تكنوا بكنيتي».

“Call by my name and do not call by my nickname.”⁽⁶⁹⁾

They said: the prohibition only occurred because the meaning of this nickname and being called by it, is specific to him ﷺ and that was indicated by his saying:

«والله لا أعطي أحدا ولا أمنع أحدا، وإنما أنا قاسم، أضع حيث أمرت».

“By Allah, "Neither do I give you (anything) nor withhold (anything) from you,, but I am just القاسم Al-Qassim (the

(69) Agreed upon. Narrated by Al-Bukhari in his Sahih (1/33) No. (110)

distributor), I put (things) where I have been commanded.”⁽⁷⁰⁾

The second opinion: The prohibition is only in case of combining his name and his nickname, so if one is separated from the other then there is no problem, based on the hadith:

«لا تجمعوا بين اسمي وكنيتي».

“Do not combine my name and my nickname.”⁽⁷¹⁾

And on what was narrated by Ahmad and Abu Dawud on the authority of Jabir رضي عنه with a chain of narration traceable to the Prophet ﷺ :

«من تسمى باسمي فلا يتكنى بكنيتي».

“Whoever is called by my name let him not be called by my nickname.”⁽⁷²⁾ and it is in "Da'eef Sunan Abi Dawud" (by Al-Albani) (4966). **They said:** this hadith restricts the prohibition to a “specific meaning,” and clarifies what is in the two Sahihs regarding the prohibition on calling someone by his nickname.

(70) Agreed upon. Narrated by Al-Bukhari in his Sahih (1/27) No. (71)

(71) Narrated by Ahmad and others in Sahih Al-Jami' (7213)

(72) Weak: Sunan Abi Dawud (4966)

The third opinion: It is permissible to combine the name and the nickname (of the prophet ﷺ), according to what was narrated by Abu Dawud and Al-Tirmidhi.

حديث علي رضي الله عنه قال: «قلت: يا رسول الله إن ولد لي ولد من بعدك أسميه باسمك وأكنيه بكنيتك؟ قال: نعم» قال الترمذي حديث حسن صحيح.

“From the hadith of Ali رضي الله عنه who said: "I said: O Messenger of Allah, if a son is born to me after you, am I allowed to name him by your name and give him your nickname? He said: Yes.”

Al-Tirmidhi said it is a good and authentic hadith, and it is in “Sahih Sunan Abi Dawud”(4967). They said: The hadiths about prohibition are abrogated by this hadith.

The fourth opinion: The prohibition of that is specific to his life ﷺ, because of the reason for which the prohibition was mentioned, which is calling on someone else (with that nickname: Abu Al-Qasim) so he ﷺ thinks that he is the one being called. They cited as evidence what Abu Dawud narrated.

عن محمد بن الحنفية قال: «قال علي رضي الله عنه: يا رسول الله ﷺ: إن ولد لي بعدك ولد، أسميه باسمك وأكنيه بكنيتك؟ قال: نعم».

On the authority of Muhammad ibn al-Hanafiyyah, who said: Ali رضي الله عنه said: O Messenger of Allah ﷺ, if I have a son after you are gone, is it permissible for me to call him by your name and give him your kunyah. (nickname). He said: `Yes.

And also (they cited as evidence) what the two sheikhs narrated

عن أنس رضي الله عنه قال : « كان النبي ﷺ في السوق ، فقال رجل : يا أبا القاسم ! فالتفت إليه النبي ﷺ ، فقال : يا رسول الله ، إنما دعوت هذا ، فقال النبي ﷺ سمو باسمي ، ولا تكنوا بكنيتي .»

On the authority of Anas رضي الله عنه , he said: The Prophet ﷺ was in the market when a man said: 'Abu Al-Qasim!' The Prophet ﷺ turned towards him. He said, 'Messenger of Allah, I was calling this ((i.e. another man)).' Then the Prophet ﷺ said: 'Call yourselves with my name but do no use my nickname.'

They said: This was only forbidden during the life of the Prophet ﷺ lest anyone would call by his name or by his nickname and he would turn around, but today there is nothing wrong with that.

I said: Since the prohibition of nicknaming by Abu al-Qasim was established by everyone, it is necessary to

combine the hadiths and not claim "Naskh" abrogation, and therefore the most likely opinion is the first one, that is to say, it is not permissible to call by the nickname of the Prophet ﷺ at all, either singled out or combined with his name and whether during his lifetime or after his death for the following (reasons):

A- The generality of his saying ﷺ : “Call yourselves with my name but do no use my nickname.”⁽⁷³⁾

This nickname is specific to him ﷺ, as evidenced by what was stated in the other narration which explained the reason for the prohibition, and the ruling is mainly based on the reason behind it⁽⁷⁴⁾. It was reported

جاء عن جابر وأبي هريرة رضي الله عنهما أن النبي ﷺ قال: «سموا باسمي ولا تكونوا بكنيتي فإنما جعلت قاسما أقسم بينكم».

on the authority of Jabir and Abu Hurairah رضي الله عنهما that the Prophet ﷺ said: “name (your sons) by my name and do not call (them) by my nickname.” for I have been made Qasim (i.e., a distributor) to distribute things amongst you.⁽⁷⁵⁾

(73) Agreed upon

(74) (the ruling would have been different if the reason was not mentioned)

(75) Narrated by Muslim and others

This is the explanation mentioned in the hadith, which is that he is a distributor. No human being can be described with this description until the Day of Resurrection. Rather, it was stated in some narrations:

«الله يعطي وأنا قاسم أقسم بينكم».

“Allah is the One who gives and I am a distributor, I distribute things amongst you.”

So this indicates that this nickname (Abu Al-Qasim) is one of his characteristics.

The hadith of Muhammad ibn al-Hanafiyyah:

حديث محمد بن الحنفية عن علي رضي الله عنه قال: «يا رسول الله، أ رأيت إن ولد لي ولد بعدك أسميه محمدا وأكنيته بكنتك؟ قال: نعم، قال علي: فكانت رخصة لي».

On the authority of Ali رضي الله عنه who said: (O Messenger of Allah, what do you think if a son is born to me after you, am I allowed to name him Muhammad and give him your nickname? He said: Yes), Ali said: "So it was a concession for me"⁽⁷⁶⁾.

(76) Narrated by Abu Dawud and others and it is in Sahih Sunan Abu Dawud (4967)

So, Ali's saying رضي عنه : (It was a concession for me) means that it was forbidden, and likewise if it had been permissible, Ali رضي عنه would not have asked permission from the Messenger of Allah ﷺ and therefore, he granted permission only to him and prohibited anyone else, as Ibn al-Qayyim رحمه الله said in "Al-Zad".

ما رواه جابر رضي عنه قال : ولد لرجل منا غلام فسماه القاسم ، فقلنا : لا نكنيك أبا القاسم ولا ننعك عينا ، فأتى رسول الله فذكر ذلك له فقال : سمه عبد الرحمن .

"What was narrated by Jabir رضي عنه. He said: « A child was born in the house of a person amongst us, and he gave him the name of Al-Qasim. We said: We will not allow you (to give the name) to your child as Qasim (and thus adopt the kunya of Abu'l-Qasim) to make you happy. He (that came to Allah's messenger ﷺ and made a mention of that to him, whereupon he said: Call your son 'Abd al-Rahman." ⁽⁷⁷⁾.

And the evidence is the Companions' denial of naming his son, Al-Qasim, and because naming the son Al-Qasim leads to calling the father Abu Al-Qasim, and this is what they understood from the texts prohibiting this nick-

(77) Agreed upon

name, and then the Prophet ﷺ approved of them and changed his son's name to Abdul Rahman, and this is an evidence that the prohibition of the nickname exists even if the man's name is not Muhammad.

The bottom line is that it is not permissible to call by the nickname of Abu al-Qasim at all, and it is also not permissible to combine the name (Muhammad) with the nickname (Abu Al-Qasim).

Ibn al-Qayyim رحمه الله said:

"The correct opinion is that calling by his name is permissible, and calling by his nickname is forbidden, and the prohibition during his life is more severe, and combining them (the name and the nickname) is forbidden⁽⁷⁸⁾."

And Ibn al-Qayyim رحمه الله mentioned in "Tuhfat al-Mawdud" that this opinion is one of the narration that are attributed to Ahmad, and it's the opinion of al-Shafi'i, Ibn Sirin, and others may Allah have mercy on them. And Al-Bayhaqi narrated in his "Al-Sunan" on the authority of al-Shafi'i رحمه الله who said: "It is not permissible for anyone to be called Abu al-Qasim, whether his name is Muhammad or another name", and he narrated the opinion of Tawus with the same meaning as his), and Al-Suhayli رحمه الله said:

(78) Zad Al-Ma'ad (2/317)

"Ibn Sirin hated for anyone to be nicknamed Abu Al-Qasim, whether his name was Muhammad or not", and Ibn 'Aoun رحمه الله said on the authority of Ibn Sirin: "They hated for a man to be called Abu Al-Qasim, even if his name was not Muhammad." ⁽⁷⁹⁾

Ibn Qayyim رحمه الله said: (Al-Nakha'i and Ibn Sirin followed this "madhhab" doctrine.)" ⁽⁸⁰⁾

And among the benefits of nicknames:

It's permissible to nickname someone who has children by other than (the names of) his own children: Abu Bakr -for instance- did not have a son named Bakr, nor did Omar have a son named Hafs, nor did Abu Dharr have a son named Dhar, nor did Khalid have a son named Suleiman, nor did Abu Salamah, and so on, so it is not necessary, with the fact that a person is allowed to be nicknamed, that he must have a child, nor is it necessary to be nicknamed (only) by the name that child.

Ahmad and Ibn Majah narrated:

عن ابن صهيب عن أبيه قال «قال عمر لصهيب: أي رجل أنت لولا خصال ثلاث فيك؟ قال: وما هن؟ قال: اكنيت وليس لك ولد قال:

(79) Al-Tahawi mentioned it in Maani Al-Athar (4/338)

(80) Tuhfat Al-Mawdud, p. 286

أما قولك: اكتنيت ولم يولد لك فإن رسول الله كنانني أبا يحيى» حديث حسن كما في السلسلة الصحيحة.

On the authority of Ibn Suhaib on the authority of his father who said: (Omar said to Suhaib: What a man you are! if it weren't for three characteristics in you? He said: What are they? He said: You have a nickname but you do not have a child. He said: As for your saying: You had a child but you were not nicknamed by his name. It is the Messenger of Allah who nicknamed me Abu Yahya), it's a hassan hadith as mentioned in Al-Silsilah Al-Sahihah (44)

And Al-Albani رحمه الله said after that:

"And there is an evidence in this hadith of the legitimacy of being nicknamed for the one who does not have a child. Rather, it has been narrated in Al-Bukhari and others with an authentic chain of narration that the Prophet ﷺ nicknamed a little girl when he put on her a beautiful dress and said to her:

صح في البخاري وغيره أن النبي ﷺ كنى طفلة صغيرة حينما كساها ثوبا جميلا فقال لها: «هذا سنا يا أم خالد».

“This is a سنا Sanaa, O Umm Khalid.”(It means "beautiful" in the language of the Abyssinians). And the muslims,

especially the non-Arabs among them, have abandoned this Arabic-Islamic Sunnah, so you rarely find anyone among them who has a nickname. Rather, they have replaced this Sunnah with innovated titles such as الأفندي Al-Affandi, البيك Al-Beek, الباشا Al-Basha, and then السيد Al-Sayyid and other such things, some or all of which fall within the category of purifying oneself that is forbidden."

Among the benefits: the permissibility of nicknaming after a daughter or a female: because there is no evidence that this is prohibited. In fact, that was reported from many of the Companions and predecessors. Ibn Hajar رحمه الله wrote in his book: "Al-Isaba fi Ma'rifat al-Sahaba" in a chapter about a group of those who were known by this nickname. Among the most famous of them: أبو أمامة Abu Umamah and أبو رقية Abu Ruqayyah Tamim al-Dari, as well as أبو أروى Abu Arwa, أبو فاطمة Abu Fatima, أبو جميلة Abu Jamila, أبو لبابة Abu Lubabah, أبو صفية Abu Safiya, and this was widespread among the predecessors.

And among the (benefits): It is permissible to nickname the disbeliever in order to soften his heart, or if he is known by that, such as أبو طالب Abu Talib, أبو لهب Abu Lahab, and others. The Messenger of Allah ﷺ called Abdullah ibn Ubayy, the head of hypocrisy, أبو الحباب Abu Al-Hubab in order to soften his heart or the heart of those

around him, and the hadith in the two Sahih books, and likewise If the polytheist's nickname contains dispraising and degrading, like Abu Jahl (the father of ignorance), for example.

The name of a person may be the nickname itself, but he doesn't have a name like أبو عمير Abu 'Umar, for example. Scholars who classified workbooks in "hadith terminology" mentioned (this), such as Ibn al-Salah in his book: المقدمة "the introduction", he said: "(category:) He who has no name other than his nickname -ie: among the narrators of hadith - then he mentioned (quite a few) names, after that, he said: (category:) He who is not known by anything other than his nickname and no one has ever encountered his name, and he mentioned examples, then he said: (category:) He who has two nicknames, and so on.

Mistakes in nicknaming:

A- Using the nicknames of the people of Jahiliyyah (pre-Islamic times), even as a joke, such as Abu Lahab, Abu Jahl, and others.

B- Nicknaming by the disliked and forbidden names as detailed previously.

It is preferable to use the nicknames of the Companions and scholars as a way of following their example.

Important benefits regarding titles



A title is a name that expresses praise or dispraise, and it is often used as a dispraise. This is why Allah Almighty said:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ ط﴾

“And do not call one another by offensive titles”.⁽⁸¹⁾

That is to say: do not call a person by something other than what he is called by.

Siddiq Hassan Khan said:

(And الألقاب Al-alqaab plural of لقب laqab title, which is a name other than the one by which a person is named. What is meant in this verse by the word التنابز "Attanabuz" is calling one another by offensive titles.)⁽⁸²⁾

(81) Surah Al-Hujurat Verse: 11

(82) Fath al-Bayan fi Maqasid al-Qur'an" (13/145)



وعن أبي جبريرة بن الضحاك قال : فينا نزلت في بني سلمة (قدم رسول الله المدينة وليس فينا رجل إلا وله اسمان أو ثلاثة فكان إذا دعا واحداً منهم باسم من تلك الأسماء قالوا : يا رسول الله إنه يكرهه ، فنزلت «ولا تنابزوا بالألقاب».

It was narrated that Abu Jabirah ibn AlDahhak said: (this verse) was revealed concerning us, the Ansar. When the Prophet ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ might call him by one of those names, only to be told: "O Messenger of Allah ﷺ , he does not like that name." Then (the verse): "do not insult one another by (offensive) titles." was revealed."⁽⁸³⁾

A forbidden title is the one that makes a person feel bad when he is called by that which he hates because it is a kind of negligence towards him. but as for (being called by) what he likes, there is nothing wrong with it, and among these titles are those titles that become like symbols for those who are called by them, such as: الأخفش Al-Akhfash, الأعشى Al-A'mash, and the like.

Al-Qurtubi, رحمه الله said:

“An exception to this is the title that is predominant by frequent use of it, such as الأعرج al-a'raj (the crippled)

(83) Narrated by Al-Bukhari and the authors of the books of "Al-Sunan"

and الأحـدب al-ahdab (the hunchback) , furthermore, he (the person to whom the title was given) does not feel bad about being called by it, so, (these titles) were permitted by the imams. As for titles that earn honoring or praising and are truthful and correct, they are not disliked, as was said regarding Abu Bakr: (he was given the title of) عتيق 'Ateeq, and الفاروق Al-Farouq to Omar, and ذوالنورين Dhul-Nourain to Uthman , and to Ali (the title of) أبو تراب Abu Turab, and to Khalid سيف الله Saif Allah."end of his words.

Some of the titles contain a kind of defaming, such as: (calling someone:) "يا أحول, Oh, Ahwal (Cross-eyed), يا أعرج Oh a'raj (crippled), يا أفطس oh aftas (snub-nosed)... and so on. This is forbidden as stated in the verse except in one case, which is that if a person is not recognizable or distinguished from others except by this title, then it is permissible to call him by this title for identification only, not as a means of belittlement or mockery, as stated in Sahih Muslim on the authority of Abdulah ibn Sarjis who said: I saw the bald man kissing the stone. He meant Omar ibn al-Khattab رضي الله عنه because he intended to distinguish and define him, not defame him, criticize him, or belittle him." End of his words.

Therefore, some of the titles are **permissible** if they are used to identify a person and distinguish him from others, or his title is predominant over him and he is pleased with

it. Likewise, titles that express praise or honor and are correct and truthful. Scholars of Hadith have mentioned a category in "knowing the titles", that is, mentioning narrators of Hadith who are famous by their titles in order to identify them and distinguish them.

Some of the titles are **forbidden** as stated by the verse such as those that contain a kind of showing defects, underestimation, or mockery.

Ibn Al-Qayyim رحمه الله said in Al-Tuhfa:

"(There is no disagreement about the prohibition of calling a person by a title that he dislikes, whether he is like that or not, but if he is identified by that and is famous for it, such as الأعمش al-a'mash (blear-eyed), الأصم Al-Asam (deaf), and الأعرج al-a'raj (crippled), then its use has (always) been consistent (ie: is allowed) by the people of knowledge, ancient and modern.)"

Sheikh Al-Albani رحمه الله said:

"Rather, they have replaced this Sunnah (of nicknaming) with innovated titles such as الأفندي Al-Effandi, البيك Al-Beek, الباشا Al-Basha, and then السيد Al-Sayyid and other such things, some or all of which fall within the category of purifying oneself that is forbidden in many hadiths."⁽⁸⁴⁾

(84) Al-Silsilah Al-Sahih (44)

And some of the titles are **disliked** if they contain a kind of praise for those who are called by them, such as giving someone the title of المتقي al-muttaqi (the pious), المخلص al-mukhlis (the sincere), المطيع al-muti' (the obedient), المحسن al-muhssin (the do-gooder), and the like.

Among the titles that some scholars disliked is calling the one who has performed pilgrimage by the title of الحاج al-Hajj (the pilgrim), so it is said: “الحاج فلان” “so-and-so the Hajj” and not (just) “so-and-so” and this is not from the guidance of the righteous predecessors, but rather this is introduced by later generations.

One of the disliked titles is calling children by saying, يا شاطر “Ya Shater,” and in “Lisan al-‘Arab dictionaries”, a shater is a thief, a robber or a bandit.

Ibn Manzur said in “Lisan al-Arab”:

“Al-shatir is the one who exhausts his family and his teacher maliciously.” The meaning of the word is malicious, ugly, and shouldn’t be given as a title.

Also among the disliked titles are those attributed to religion or Islam, because of the purification that the title carries, as it conveys incorrect meanings that are not permissible to be given. These titles, in their first appearance, were titles in addition to the name, and then they were used as names after that, such as نور الدين Nur

al-Din, محي الدين Muhyi al-Din, تقي الدين Taqi al-Din, ناصر الدين Nasser al-Din, and سيف الإسلام Saif al-Islam. And others, such as شهاب الدين Shihab al-Din, زين الدين Zain al-Din, علاء الدين 'Ala al-Din, and others. Some scholars have forbidden these titles and names, and most scholars dislike them. Whoever searches in كتب الرجال the books of men (ie: narrators of Hadith) and التراجم biographies will not see anyone who gives himself a title that contains praise. Rather, we find people of knowledge who hate that and forbid it.

Ibn Al-Hajj رحمه الله said:

"Do you not see that al-Imam Al-Nawawi was never pleased with this title and hated it so much. Rather, he said: I am not willing to forgive anyone who calls me محي Muhyi al-Din. And so are other scholars."⁽⁸⁵⁾

And this is Ibn Taymiyyah رحمه الله he was never pleased with him being called by (the title of) تقي الدين taqiu al-Din and said: But it's only my family who called me that and it became famous. His student Ibn al-Qayyim, رحمه الله mentioned this in "Madarij al-Salikeen" (1/524).

I said: Among those who were given a title and named by their families and who became famous by that:

(85) Al-Madkhal" (1/127)

Muhammad Nasir al-Din al-Albani رحمه الله . This is indicated in his fatwa prohibiting the title of ناصر الدين Nasir al-Din, as he said in "al-Silsilah al-Sahihah" under hadith (216): (It is not permissible to call people 'Izz al-Din, Muhyi al-Din, Nasir al-Din, and the like.) end of his words.

The summary regarding titles:

It's ***forbidden*** to call each other by (offensive) titles that contain a kind of showing defects or ridiculing, unless the purpose is to identify (by these titles) and distinguish between people, with the condition of not defaming them. However, if it is possible to call someone by other than that title which he hates, then there is no doubt that it is forbidden. (to call him by the title he hates)

Al-Nawawi رحمه الله said:

"The scholars agreed that it is forbidden to call a person by a title that he hates, and they agreed that it is permissible to mention him with that in terms of identification for those who do not know him except by that (title)."⁽⁸⁶⁾

Likewise, it's forbidden to use titles that are specific to disbelievers or those titles that have ugly words or meanings, etc.

(86) Al-Adhkar" (2/721)

And it's ***disliked*** to call by titles that contain any kind of purifying oneself or titles that are attributed to religion or Islam or give the illusion of incorrect meanings.

Titles are ***permissible*** if they are to identify a person and distinguish him from others, or if he is overcome by his title and he is pleased with it. Likewise, titles that express praise or honor and are correct and truthful.



Conclusion of the research



Islam paid attention to names, nicknames, and titles, preferring some of them and forbidding others, because names have an effect on those who are called in terms of beauty, ugliness, and other things. Therefore, it's necessary to be careful to follow the guidance of the Prophet ﷺ regarding names, nicknames, and titles. The Muslim must avoid the forbidden and the disliked ones, preserve the good and desirable, and observe the aforementioned legitimate etiquette during this research.

«وآخر دعوانا أن الحمد لله رب العالمين»

“And the last of our call is that all the Praise are due to Allah, the Lord of the Worlds.”

